

THE JAINA PUJA

EDITED AND TRANSLATED
BY

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BARRISTER-AT-LAW
LONDON

“ देवेन्द्र चक्रमहिमान ममेयमानं ।
राजेन्द्र चक्रमवर्तीन्द्रशिरोर्चनीयम् ॥
धर्मेन्द्र चक्रमधरी कृत सर्व लोकं,
लब्धवा शिवंच जिनभक्तिरुपैति भव्यः ॥”

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FOREWORD

THE WORSHIPPER is presumed to understand, and he should clearly understand, that the Jaina worship is not intended to please or propitiate any real or imaginary gods and goddesses to obtain boons of them. In the iconoclastic Jaina Faith there is no room for idolatry of this or any other type. It is *ideal-atry* which is recommended by Jainism, not idolatry! The Jaina Gods are never unpleased, so as to be influenced by devotion or praise. They have no boons to grant; rather, on the contrary, they enjoin a renunciation of all the good things of the world that can be the subjects of a devotee's prayers. The Gods are never in need of food, or unguents and scents, which the devotees may offer. The true idea underlying the Jaina worship-ritual is that of the adoration, of the attributes of Divinity, which the devotee wishes to express in his own self. He therefore takes Those Holy Ones who have already attained to the high Ideal as Models of Perfection for himself, to copy and imitate and to follow. Hence, while offering different articles in the course of the ritual, he is never, for a moment, under the fatal delusion that he is offering them to the Deity, the Scripture, or the Saint, but believes that he is either mentally renouncing such things as cooling scents, the delicacies that tickle the palate, and the like, or that the offering has a symbolical significance, e.g., the emblematic rice (*akehatan*) that are referable to the indestructible seat (*akshaya pada*). The poetical fervour of devotional compositions has, indeed, been at times characterised by an overmastering enthusiasm that seems to overstep the boundary of precision of expression, but reflection reveals it to consist purely in a delightful weaving of a pattern of thought which retains its native elegance even in the midst of a partly foreign setting.

The Hindi text has been adopted in preference to the Sanskrit one, by reason of its usefulness for a larger number of men. Nevertheless the Sanskrit text will be found embodied in the Appendix for the use of those who are conversant with that language. The English translation of the one is almost that of the other, the difference being slight and negligible.

The *pāṇ* selected for this little pamphlet is the one which, with slight modifications, is in vogue generally among the Jains of all sects. It is the one which is actually employed by the *Tera*.

panthi sect of the Digambara community in their daily worship. The Svetambara sect use ornaments and clothes also in their ritual, for the decoration of the Images of the Tirthamkaras ; but this is not the practice of the other sect, the Digambaras. The Bīsa-panthis, among the Digambaras, apply saffron or sandal-wood paste to the toes of the Images, and also decorate them with fresh flowers, but the Tera-panthis regard this as an act of interference with the Divine Form, which is Nirgrantha (Nude) and unadorned. The use of fresh flowers also involves avoidable *himsa* (injury).

The merit of the Jaina *pūjā* is great ; it enables each devotee —there are no priests among the Jainas to obtain mercenary merit for their employers—to directly place himself [or herself] in actual contact with the Form Divine, as long as he is engaged in its performance. It fills his heart also with faith in the practical realizability of his Ideal, inasmuch as he has before him the Image of a man who actually realized it in his own Self. Further it enables the mind to be concentrated in holy meditation with the greatest ease, since all the time spent in the worship of the Deity is time actually spent in the contemplation of soul's divinity, and on allied subjects, meditation on which constitutes what is known as the Dharma *Dhyāna* (meritorious or religious meditation). There are several other forms of *pūjā*, but they are not obligatory. Even with the form here given, it is possible for the devotee to perform only the *arghya* portion of it, if he be unable to recite the whole ritual. The "Adoration" again is not compulsory if there be no time for its recitation. But the *prakṣāla* is compulsory, as there can be no *pūjā*, properly so called, without it. There must also be at least the *arghya* to follow the *prakṣāla*, unless the material has been defiled, or rendered unfit for the purposes of the *pūjā* for some other reason. Those who have leisure, spend hours in their morning worship, performing every part of the holy ritual, with great enthusiasm, and thereby earning accumulated merit which is, indeed, not easy to be acquired by the householder outside the precincts of the Temple itself.

It only remains to be said that there are two aspects of the Jaina ritual, namely, (i) the material (*dravya*), and (ii) the mental (*bhāva*). The *dravya pūjā* consists in the ceremonious ritual that is accompanied by the offering of different kinds of things, water scents, and others, to be described in the following pages. The

bhava pūjā is the mental reverence that precedes, accompanies and follows the external ceremonious ritual. It is the second class of *pūjā* that is, in reality, from the point of view of merit, the most valuable. It is more valuable by far of the two. But, as stated before, the great merit of the *dravya pūjā* is that it effectively prevents the mind from wandering away, and furnishes easy occupation to remain engaged in the meritorious *Dharma Dhyāna*, as long as one likes to do so.

HYGEIA HOUSE,
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C. R. JAIN,

idyā Vāridhi.

THE JAINA PUJA.

The following articles are used in the Jaina Puja :-

1. Sterilised water (i.e., boiled water),
2. Sandal-wood or saffron paste, or merely dry saffron,
3. Rice,
4. Flowers (coloured rice, dyed with saffron or sandal-wood paste),
5. Sweets (square cocoanut pieces),
6. Camphor for Light,
7. Incense, and
8. Fruits (e.g., almonds).

The combination of all the eight articles is called arghya. Of these, rice and cocoanut bits and almonds are to be washed and then all the articles are to be placed in a plate side by side, excepting water which is to be kept in a small pot separately. There should be provided a bowl for the pouring of water, another for the burning of incense, and a receptacle for lighting camphor.

Now take another plate and draw the mark of a SWASTIKA in its centre, with red powder, and as you recite the first verse of the Puja recitation, place three heaps of rice over the Swastika to represent the three objects of worship, namely, the DEVĀ, SHĀSTRĀ, and the GURŪ.

At the conclusion of the Mantras offer appropriate articles, placing them at the foot of the Swastika in the plate.

The Arghya is to be offered at the proper time by mixing all the articles, except camphor. At the conclusion of the Puja, offer up whatever is left of the eight articles as a maha-arghya. Then recite the

Shanti and Visarjana Pathas

and conclude the ceremony with the recital of the Namokara Mantram.

श्री देव, शास्त्र, गुरु पुजा ।

The Worship of the Deity, the Scripture, and the Saint.

AUM I.

Chhanda Adilla.

प्रथम देव अरहंत सुश्रुत सिद्धान्त जू ।
गुरु निर्ग्रन्थ महन्त मुक्ति पुर पन्थजू ॥
तीन रतन जग माहि सुये भवि ध्याये ।
तिनकी भक्ति प्रसाद, परम पद पाइये ॥१॥

Prathama Deva Arhanta, Suśruta Siddhānta jū,
Gurū Nirgrantha, Mahanta, Muktipura Pantha jū :
Tīna ratana jaga māhiṇ, su eḥ bhavi dhyāyiye;
Tinakī bhakti prasāda parama pada payiye ।

Tr.—Firstly, the God Arhanta, (then) the Noble Scripture of Truth,

(Then) the Worshipful Nirgrantha Gurn¹, that points out the Path to the City² of Mukti :

Three Jewels these in the world : which ye should meditate on, ye bhavyas³ !

And obtain the highest Status as the endowment of Their Devotion !

Dohā.

पूजूं पद अरहंत के, पूजों गुरुपद सार ।

पूजूं देवी सरसुती, नित प्रति अष्ट प्रकार ॥२॥

Pūjūṇ pada Arhanta ke, pūjūṇ Guru pada sara,
Pūjūṇ Devī Sarasutī, nita pratiāṣṭa prakāra ।

Tr.—May I worship the Feet of the Arhanta, the Feet of the Gurū Divine,

May I worship the Goddess of Knowledge (Sarasutī⁴, always, daily, in the eight-fold way !

Mantram.

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र अवतर अतवर । संवौषद् ।

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र मम सन्निहितो भव भव । वषद् ।

Aum Rhim : Deva, Sāstra, Guru samūh ! atra, avatara
avātara, sanvausata⁵ !

Aum Rhim : Deva, Sāstra, Guru samūh atra, tiṣṭha,
tiṣṭha, tṭhā ! tṭhā !

Aum Rhim : Deva, Sāstra, Guru samūh ! atra, mama
sannihito bhava bhava vaṣat⁵ !

Tr.—Aum⁶ Rhim⁶ : the Deity, the Scripture, and the
Saint, all hail ! hail !

Aum Rhim : the Deity, Scripture, and the Saint, all stay !
stay !

Aum Rhim : the Deity, Scripture, and the Saint, all ! come
near me, near me !

[i]

Ohhanda.

सुरपति उरगं नर नाथ तिनकर, वन्दनीक सुपद प्रभा ।

अति शोभनीक सुवरण उज्जल, देख छवि मोहित सभा ॥

वर नीर क्षीर समुद्र घट भरि, अग्र तसु बहु विधि नचूँ ।

अरहंत श्रुत सिद्धांत गुरु निर्ग्रन्थ, नित पूजा रचूँ ॥१॥

Surapati,⁷ uraga,⁸ naranātha, tinakara vaṇḍanika
supada prabhā :

Ati śobhanika svaraga ujjala dekhi chhabi 'mohita
sabhā !

Vara nra Kṣhira Samudra ghata bhari, agra tasu
bahu bidhi nachūn ;

Arhanta, Śrutā Siddhānta, Guru Nirgrantha nita
pūjā rachūn !

Tr.—The lord of gods, the lord of Asuras, emperors of
men,—by these, worshipable the Grace of Those Auspicious
Feet :

Exceeding lustrous, of gold-bright hue, the entire
Assemblage enthralled by their Grace!

Fetching pure water from the Kshīra Samudra,⁹ in
pitchers full, I dance in front of Thee in many ways,

Constantly worshipping the Arhanta, the Scripture of
Truth, and the Nirgrantha Saint!

Dohā.

मलिन वस्तु हरलेत सब, जल सुभाव मलछीन ।

जासों पूजुं परमपद, देव शास्त्र गुरु तीन ॥ १ ॥

Malina vastu hara leta saba, jala svabhāva mala
chhīna :

Jāsaṁ pūjṁ parama pada Deva, Sāstra, Guru, tina ;

Tr.—All kinds of filth it taketh away : filth-removing is
water by nature :

With it I worship the Supreme Ideal, the Triad of the
Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देवशास्त्रगुरुभ्यो जन्म जरा मृत्यु विनाशनाय जलं निर्वपामि
मोति स्वाहा ।

Aum Rhim : Deva, Sastra, Gūrubhyo, janma jarā
mrityu vināśānāya jalam nirvapāmiti, svāhā !

Tr.—Aum Rhim : In the name of the Deity, the Scripture,
and the Saint, for the destruction of birth, old age and death.
I offer water :

Accomplished !

INSTRUCTIONS.—The worshipper should place the Image or the sculptured
Foot-prints of the Deity on a high seat, and should place in a tray, over the
figure of a swastika, drawn with saffron or sandalwood paste, cleaned rice
grains in three heaps, side by side, to represent the three Adorable Objects
of his worship. If there be no Images or Foot-prints, but there be available
some form of written Scripture, he should place it on a high seat, placing
the tray in front of it. The ceremony begins with the performance of what
is known as *prakṣāla* of the Divine Image or the Foot-prints, as the case may
be. In Their absence, water is simply poured into a bowl kept for that
purpose, by the side of the tray afore-mentioned. The *prakṣāla* consists in
the pouring of water over the Image or the Foot-prints, and in the washing
thereof with it. The Object is then dried with a piece of clean cloth, and the
ceremony proceeds. The subsequent stages of the ritual will be described
in connection with the employment of the different articles used in Jaina
worship, as the ceremony proceeds.

[ii]
Chhanda.

जे त्रिजग, उदर मंभार प्राणी, तपत अतिदुद्धर खरे ।
 तिन अहित हरन सुवचन जिनके, परम शीतलता भरे ॥
 तसु भ्रमर लेभित घ्राण पावन, सरस चन्दन घसि सचूं ।
 अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥२॥

*Je trijaga udara manjhbāra prāṇi, tapata ati duddhara
 kharé,*

*Tina ahita haraṇa suvachana jinaké, parama śītalatā
 bharé :*

*Tasu bhramara lobhita ghrāṇa pāvana, sarasa chaṇ-
 dana ghasi sachūṇ ;*

*Arhanta, Śrūta Siddhānta, Guru Nirgrantha nita pūjā
 rachūṇ !*

*Tr.—Ever exceeding sore-afflicted are the living beings
 within the belly of the three worlds,*

*For the removal of their pain, whose sweet words are in
 the greatest degree cooling,*

*With fragrant sandalwood Him I worship, the scent that
 allureth the bee :*

*Thus may I constantly worship the Deity, the Scripture
 of Truth, and the Nirgrantha Saint !*

Dohā.

चन्दन शीतलता करै, तपत वस्तु परवीन ।

ज्ञासों पुजं परम पद, देव शास्त्र गुरु तीन ॥२॥

Chandana śītalatā karé tapata vastu paravīna,

Jāsaṇ pūjāṇ parama pada, Déva, Śāstra, Guru, tina !

Tr.—Excellent is sandalwood in cooling heated natures :

*With it I worship the Supreme Ideal, the Triad of the
 Deity, the Scripture, and the Saint !*

Mantram.

ॐ हौं देव शास्त्र गुरुभ्यः संसार तप

विनाशनाय चन्दनं निर्वपामोति स्वाहा ।

Aum Rhim: Deva, Sāstra, Gurūbhyo, samsāra tāpa
vināśnāya chaṇḍanan nirvapāmīti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
and the Saint, I offer sandalwood :

Accomplished !*

[iii]

Chhanda.

यह भव समुद्र अपार तारण के निमित्त सुविधि ठई ।

अति दृढ़ परम पावन जथारथ, भक्ति वर नौका सहो ॥

उज्जल अखंडित सालि तंदुल, पुञ्ज धरि त्रयगुण जच्च ।

अरहंत श्रुत सिद्धांत गुरु निरग्रन्थ नित पूजा रच्च ॥३॥

Iha bhava samudra apāra tārana kè nimitta suvidhi
tṭhayī,

Ati dridha parama pāvana jathāratha bhakti vara
naukā sahī;

Ujjala akhandita Sāli tandula, punja dhara triyaguṇa
jachūṇ,

Arhaṇta, Śrūta Siddhāṇta, Guru Nirgrantha nita pūjā
rachūṇ !

Tr.—This Ocean of Births and Deaths¹⁰, uncrossable other-
wise, for crossing it, the excellent method is determined :

With the aid of the good boat of deep and appropriate
devotion;

Placing, in three heaps, glistening, unbroken Sali rice :

Thus may I constantly worship the Deity, the Scripture,
and the Nirgrantha Saint !

*INSTRUCTIONS.—Saffron paste is splashed with the finger-tips of the right hand over the bowl which is used for the purpose of pouring water for prakshāla when there is no image or Footprint to be prakshāled. Some people actually besmear the toes of the Image with the paste. But this is objectionable, because of the complete absence of all decorations and embellishments from the Divine Form. The paste is prepared beforehand by rubbing some saffron with water on a stone slab. Saffron is generally substituted for sandalwood, as it is the purer article of the two. It can also be offered without being made into a paste; and after all sandalwood is only indicative of the class

तंदुल सालि सुगंधं अति, परम अखंडितं वीन ।

जासौ पूजूं परम पद, देव शास्त्र गुरु तीन ॥ ३ ॥

Tandula sali sugandha ati parama akhandita bīna,

Jāssun pījūṇ parama pada, Deva, Sāstra, Guru, tīna !

Tr.—Exceeding fragrant Sālī grains, selected, unbroken, whole,

Therewith I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो : अक्षयपद

प्राप्तये अक्षतान् निर्वपामीति स्वाहा । *

Aum Rhim : Deva, Sāstra, Gurubhyo, akṣhaya pada
prāptayé, akṣhatān nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the attainment of the akshaya pada (Immutable Status), I offer akshatān (rice) :

Accomplished !

(iv)

Chhanda.

जे विनयवंत सुभव्य उर अंबुज प्रकाशन भान हैं ।

जे एक मुखचारित्र भाषत, त्रिजगमाहिं प्रधान हैं ॥

लहि कुंद कमलादिक पदुप, भव भव कुवेदन सेां वचूं ।

अरंहत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥४॥

Je vinayavaṇṭa subhavya ura ambuja prakāśana bhāna
haiṇ,

Je eka mukha chāritra bhāṣata trijaga mahiṇ pradhāṇa
haiṇ :

* INSTRUCTIONS —Place some rice in a small salver or plate and offer before the three Heaps thereof in the tray, as the *mantram* terminates in the mystic *soutra*. This procedure is to be observed with respect to all offerings in the ritual. The quantity of rice should be about half an ounce in weight, which should be gently and reverently dropped from the salver into the tray.

Lahi kuṇḍa kamalādik pahupa, bhava bhava kuvédana
 sauṇ bachūṇ,
 Arhaṇṭa, Śrūta, Siddhāṇṭa, Guru Nirgrantha nita pūjā
 rachūṇ!

Tr.—What act, like the Sun, to make the hearts of good
 bhavyas endowed to hearts,

And conjointly proclaim the course of excellent conduct,
 and are the foremost in the three Worlds,

Taking blossoms and lotuses and buds and other kinds
 of floral offerings, for Their worship, I escape from the
 undesirable pain of repeated births and deaths,

Constantly worshipping the Deity, the Scripture of Truth,
 and the Nirgrantha Saint!

Dohā.

विविध भांति परिमल सुमन, भ्रमर जासु आधीन ।

जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥ ४ ॥

Vividha bhānti parimala sumana bhramarajāsu ādhīna,
 Jāsauṇ pūjūṇ parama pada, Deva, Śāstra, Guru, tina !

Tr.—With many kinds of fragrant flowers, the bee loves
 to hover over which,—

Therewith I worship the Supreme Ideal,¹² the triad of the
 Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो काम वाण

विध्वंसनाय पुष्पं निर्वपामीति स्वाहा । *

Aum Rhim : Deva, Śāstra, Gurubhyo, kāma vāṇa
 vilhvaṇśanāya puṣpam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
 and the Saint, for the destruction of Cupid's darts, I offer
 flowers :

Accomplished !

*INSTRUCTIONS.—Fresh flowers are not actually used in the ritual, as that would mean *himsā* (hurting a living being) needlessly. Coloured rice (dyed yellowish red with saffron) is substituted for fresh flowers. These are dropped into the tray from the salver at the moment when the word *svāhā* is pronounced.

अति सबल मंदकंदर्प जाको, जुधा उरग अमान है ।
 दुस्सह भयानक तासु नाशन को, सु गरुड़ समान है ॥
 उत्तम छहों रस युक्त नित नैवेद्य करि घृत मैं पचूं ।
 अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥५॥

Ati sabala mada kaṇḍarpa jāko kṣhudā uraga amāna
 hai,

Dussaha bhayānaka tāsu nāśana ko su garuḍa samāna
 hai ;

Uttama c̥hahōṇ rasa yukta nita naivedya kara ghrita
 main pachūṇ ;

Arhanta, Śrūta, Siddhānta, Guru Nirgrantha nita
 pūjā rachūṇ !

Tr.—Terrible is the serpent Hunger, whose sting is over-
 powering,

For its destruction that which acts like an eagle, ¹³

Excellent, combined with the six *rasas*, fried in clarified
 butter, and made into sweetmeats,—therewith,

Constantly may I worship the Deity, the Scripture and the
 Nirgrantha Saint !

Dohā.

नाना विधि संयुक्तरस, व्यंजन सरस नवीन ।

जासौ पूजं परम पद, देव शास्त्र गुरु तीन ॥५॥

Nānā vidhi samyukta rasa vyaṇjana sarasa nawīn,

Jāsaun pūjūṇ parama pada, Deva, Śāstra, Guru,
 tina.

Tr.—In which are combined, in various ways, the *rasas* ¹⁴—
 such toothsome, dainty delicacies.

Therewith I worship the Supreme Ideal, the triad of the
 Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो क्षुधा रोग विनाशनाय चरुं निर्व-
पामोति स्वाहा *

Aum Rhim : Deva, Śāstra, Gurubhyo, kshudhā roga
vināśanāya, charuṇ nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
and the Saint, for the destruction of the pain of hunger, I
offer sweetmeats :

Accomplished !

(vi)

Chhandu.

जे त्रिजग उद्यम नाश कीने मोहतिमिर महाबली ।
तिहि कर्म घातो ज्ञान दीप प्रकाश जोति प्रभावली ॥
इह भाँति दीप प्रजाल कंचन के सुभाजन में खचूं ।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥६॥

Je trijaga udyama nāśa kīne moha timira mahābali,
Tiha karma ghāti jñāna dīpa prakāśa joti prabhāvali,
Iha bhānti dīpa prajāla kaṇchana ké subhājana main
khachūṇ ;

Arhanta, Śruta Siddhānta, Guru Nirgrantha nita pūjā
rachūṇ !

Tr.—That overmastering deluding darkness which has
destroyed the functioning energy of the living beings in the
three Worlds,—

The destroyer of which, inimical karma, is the lustre of the
luminous light of the Lamp of Jñāna :

In this way, lighting a lamp, in a resplendent vessel of
gold I place it,

Constantly worshipping the Deity, the Scripture of Truth,
and the Nirgrantha Saint !

* INSTRUCTIONS.—Usually small coconut squares are substituted for
sweetmeats, for the sake of convenience. The rind should be removed first
with a knife, and the white pulp should be cut into small square bits. About a
dozen or half-a-dozen of these should be offered at a time. The procedure has
been described before

Uohā.

स्वपर प्रकाशक जोति अति, दीपक तमकरि हीन ।

जासौं पूजूं परम पद, देव शास्त्र गुरु तीन ॥६॥

Sva-para-prakāśaka joti ati, dīpaka tama kari hīna,

Jāsaun pūjūn parama pada, Deva, Śāstra, Guru, tina !

Tr—What is transcendently illuminative of itself and others, and devoid of smoke—

With such a Light I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो मोहान्धकार विनाशनाय दोषनिर्वा-
मोति स्वाहा ।

Aum Rhim; Deva, Śāstra, Gurubhyo, mohāndhikāra
vināśanāya dīpam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the destruction of the darkness of delusion, I offer a light :

Accomplished !

(vii)

Chhanda.

जो कर्म ईधन दहन अग्नि समूह सम उद्धत लसै ।

वर धूप तासु सुगन्धिता करि सकल परिमलता हंसै ॥

इह भांति धूप चढ़ाय नित, भव अनल माहिं नहीं पचूं ॥

अरहंत श्रुत सिद्धान्त गुरु निरग्रंथ नित पूजा रचूं ॥७॥

Jo karma īdhana dahana agni samūha sama uddhata
lasé,

Vara dhūpa tāsū sngandhitā kara sakala parimalatā
haṁsé;

Iha bhāṇṭi dhūpa chaṛhāya nita bhava anala māhiṇ
naḥiṇ pachūṇ ;

* INSTRUCTIONS.—Camphor is lighted in a separate receptacle or simply placed in the tray, for a light, with the utterance of *svāhā*

Arhanta, Śruta Siddhānta, Guru Nirgrantha nita pūjā
rachūṇ.

Tr.—That which consuming the karma-fuel blazes up brilliantly, like a congregation of flames,

Whose fragrance enables all fragrant things to smile with
aroma all round,

Offering such incense, may I not fall into the fire of re-births,
Constantly worshipping the Deity, the Scripture of Truth,
and the Nirgrantha Saint !

Dohā.

अग्नि माहिं परिमल दहन, चंदनादि गुण लीन ।

जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥७॥

Agni māhiṇ parimāla dahana chandanādi guṇa līna, .

Jāsuṇ pūjūṇ parama pada, Deva, Śāstra, Guru, tina !

Tr.—Throwing into the fire,—incense whose fumes surpass the
excellence of sandalwood and the like,

Thus may I worship the Supreme Ideal, the triad of the
Deity, the Scripture of Truth, and the Nirgrantha
Saint !

Mantram.

ॐ ह्रीं देवशास्त्र गुरुभ्यो अष्ट कर्म विध्वंसनाय धूपं निर्वपामीति
स्वाहा । *

Aum Rhim, Deva, Śāstra, Gurubhyo, aṣṭa karma vidh-
vansanāya dhūpam nirvapāmti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
and the Saint, for the destruction of the eight kinds of
karmas, I offer incense :

Accomplished !

* INSTRUCTIONS.—Incense is burned in an incense burner. If this be impossible, place it in the tray in the manner described.

लोचन सुरसना घान उर, उत्साह के करतार हैं ।
 मोपै न उपमा जाय चरणी, सकल फल गुणसार हैं ॥
 सो फल चढ़ावत अर्थ पूरन, परम अमृतरस सच्च ।
 अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥८॥

Lochana surasanā ghrāna ura utasāha ke karatāra
 haiṇ,

Mo pe na upamā jāya varṇi sakala phala guṇasāra
 haiṇ ;

So phala charāwata artha pūrana, parama, amrita
 rasa sachūṇ,

Arhaṇta, Śruta, Siddhāṇta, Guru Nirgrantha nita pūjā
 rachūṇ !

Tr.—Which excite the enthusiasm of sight, taste, smell, and of
 the heart,—

I am unable to find a parallel, they are the repositories of
 all excellences,

Offering such fruit, for the accomplishment of the Great Ideal,
 may I enjoy the most excellent of ambrosias,

Constantly worshipping the Deity, the Scripture of Truth,
 and the Nirgrantha Saint !

Doha.

जे प्रधान फल फल विषै, पंचकरण रस लीन ।

जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥८॥

Je pradhāna phala phala viṣaya, panchakarana rasa līna,

Jāsuṇ pūjūṇ parama pada, Deva, Sāstra, Guru, tīna !

Tr.—The fruits that are best of their kind, that are the cause
 of delight to the five senses—

Therewith I worship the Supreme Ideal, the triad of the Deity,
 the Scripture, and Saint !

Mantram

ॐ ह्रीं देवशास्त्र गुरुभ्यो मोक्षफल प्राप्तये फलं निर्वपामीति स्वाहा ।

Aum Rhim: Deva, Sāstra, Gurubhyo, moksha phala
prāptaye phalam nirvapāmiti, svāhā !

Tr.—Aum Rhim: in the name of the Deity, the Scripture, and
the Saint, for the attainment of the moksha phala
(fruit), I offer fruit :

Accomplished !

(ARGHYAM).

Chhanda.

जल परम उज्ज्वल गंध अक्षत, पुष्प चरु दीपक धरूं ।

वर धूप निरमल फल विविध, बहुजनम के पातक हरूं ॥

इह भांति अर्घ चढ़ाय नित भवि, करत शिव पंकति मच्चूं ।

अरहंतभुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥६॥

Jala parama ujjala, gaṇḍha, akṣhata puṣpa, charu,
dīpaka dharūṇ,

Vara dhūpa nirmala, phala vividha, bahu janama ké
pātaka harūṇ,

Iha bhānti argha charbhāya nita, bhavi, karata shiva
paṅkati machūṇ ;

Arhaṇta, Sruta Siddhāṇta, Guru Nirgrantha nita, pūjā
rachūṇ !

Tr. — Water that is supremely lustrous, sandalwood,
rice, flowers, sweetmeats, light, I place—

And incense of pure fragrance, and fruits of various
sorts—thus sins of many a life I eradicate :

In this manner, offering arghyam¹⁵ daily, may I ascend
the steps that lead to the heights of Moksha,

Constantly worshipping the Deity, the Scripture of
Truth, and the Nirgrantha Saint !

INSTRUCTIONS.—Substitute dry fruit, e.g., almonds, a whole coconut, and the like, for fresh fruit, to avoid *himsā*. Place it reverently in the tray, meditating on the glory of the Liberated Soul in *moksha*, which is the devotee's ideal. Appropriate similar thoughts are to be entertained in the mind when offering other articles.

Dohā.

वसुविधि अर्घ्य संजोयकै, अति उद्धाह मनकीन् ।

जासौं पूजूं परमपद, देव शास्त्र गुरु तीन ॥६॥

Vasu vidhi arghya sanjoya ke, ati uchhāh mana kīna,
Jāsaun pūjūn parama pada, Deva, Śāstra, Guru, tīna !

Tr.—Combining the arghya in various ways, full of
enthusiasm, unbounded,

Thus I worship the Supreme Ideal, the triad of the
Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो अनर्घपद प्राप्तये अर्घ्यनिर्वपामोति
स्वाहा ।

Aum Rhim : Deva, Śāstra, Gurubhyo, anarghya pada
prāptayé, arghyam nirvapāmti, evāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scrip-
ture, and the Saint, for the attainment of the indestructible
Status, I offer Arghyam :

Accomplished !

THE JAYAMĀLĀ (GARLAND OF VICTORY).

Dohā,

देव शास्त्र गुरु रत्न शुभ, तीन रत्न करतार ।

भिन्न भिन्न कहुं आरती, अल्प सुगुण विस्तार ॥१॥

Deva, Śāstra, Guru, ratana śubha, tīna ratana
karatāra :

Bhinna bhinna kahūn āratī, alpa suguṇa vistāra !

Tr.—The Deity, the Scripture, and the Saint, Auspic-
ious Gems, the Source of Jewels three¹⁶ :

Separately, shall I chant Their praises briefly ; (for
otherwise) Their Divine attributes are very many !

INSTRUCTIONS—All the eight articles combined constitute an *arghya*.
They are to be mixed in the small salver and then offered. Water is used in
very very small quantities in mixing *anarghya*, and generally omitted
altogether,

चउ कर्म की त्रैसठ प्रकृति नाशि, जोते अष्टादश दोषराशि ।

1. Chau karma kī trēsath prakriti naśi ; jite aṣṭādaśa doṣa rāśi !

Tr.—Who has destroyed sixty-three energies of the four¹⁷ karmas :

Who has overcome the class of eighteen defects !

जे परम सुगुण हैं अनन्त धीर, कहवत के छयालिस गुण गंभीर ॥

2. Je parama suguṇa haiṇ ananta dhira : kahawata kē chhayālisa guṇa gambhīra !

Tr.—Who is endowed with what are the most excellent of virtues : whose number is infinite :

Though only forty-six¹⁸ of the Supreme attributes are referred to ordinarily !

शुभ समवशरण शोभा अपार । शत इन्द्र नमत कर सीस धार ।

3. Subha samavaśaraṇa śobhā apāra : śata Indra namata kara sīsa dhāra :

Tr.—Seated in the auspicious Samavaśarana¹⁹, with glory indescribable :

One hundred Indras²⁰ worshipping, bowing their heads !

देवाधिदेव अरहंत देव, वंदे मन वचन कर सुसेव ॥

4. Devādhi-Deva Arhanta Deva : vandaṇa mana, vacha, tana kara su-seva !

Tr.—The God of gods, the God Arhanta :

Him I worship with purity of the mind, speech, and the body !

जिनकी ध्वनि है ओंकार रूप, निर अक्षर मय महिमा अनूप ।

5. Jinki dhvani hai aumkāra rūpa ; nira-akṣhara-maya mahimā anūpa !

Tr.—Whose Speech is possessed of the form of the aumkāra²¹ ;

Devoid of letters, full of wonder, unparalleled !

दशअष्ट महाभाषा समेत, लघु भाषा सात शतक सुचेत ॥

6.—Daśa-aṣṭa mahā-bhāṣā sameta ; laghu bhāṣa sāta śataka suchetā !

Tr.—Comprising eighteen principal languages ,
Seven hundred smaller tongues embracing ,

सोस्याद्वाद मय सप्त भङ्ग, गणधर गूँथे बारह सुअङ्ग ।

7.—So syādavāda-maya sapta bhāṅga : Gaṇadhara gūṇthaiṅ bārah so Aṅga !

Tr.—That has the form of the seven-branched Syāda vāda,

Which the Gaṇadharas²² weave into twelve Aṅgas²³ !

रवि शशि न हरै सो तम हराय, सो शास्त्र नमूं बहु प्रीति ल्याय ॥

8.—Ravi Śaśi na haré so tama harāya : so Sāstara namūṁ, bahu prīti lyāya !

Tr.—The Scripture destroys the darkness that the Sun and the Moon are powerless to disperse :

To that Scripture I bow with great veneration !

गुरु आचारज उवभाय साधु, तन नगन रतनत्रयनिधि अगाध ।

9.—Guru, Âchāraja, Uvajhāya, Sādhu ; tana nagana, ratnatraya-nidhi agādha !

Tr.—The Guru, the Âchārya²⁴, the Upādhyāya²⁵, or the Muni²⁶—

The body undraped, treasures of triple jewels, immeasurable !

संसार देह वैरागधार, निरवांछि तपै शिवपद निहार ॥

10.—Sanṣāra deha vairāga dhāra ; niravāṇohhi ṭapaṁ, Shivapada nihāra !

Tr.—Detached from the world and the (physical) body :

Practising asceticism, expecting no reward, with the eye on the Supreme Status !

गुण छत्तीस पचिस आठ बीस, भव तारन तरन जिहाज ईस ।

11.—Gūṇa chhattisa, pachchisa, āṭha-risa ; bhava tāraṇa tarana jibāja isa !

Tr.—Endowed with special virtues, numbering thirty-six, twenty and twenty-eight (respectively) :

They are like a ship to enable souls to cross the Sea of Re-births !

गुरु की महिमा चरनी न जाय, गुरु नाम जपूं मन वचन काय॥

Guru ki mahimā varāni na jāye : Guru nāma japūṁ mana, vacana, kāya !

Tr.—The Glory of the Guru cannot be described !

I recite the name of the Guru, with the purity of the mind, speech, and the body !

Sorathā.

कीजे शक्ति प्रमान, शक्ति बिना सरथा धरै ।

‘द्यानत, सरथावान, अजर अमर पद भोगवै ॥

Kīje śakti pramāṇa, śakti binā śradhā dharé :

Dyānata ! śradhāvāna ajara amara pada bhogavé !

Tr.—Perform worship to the fullest of your ability : those unable to do so, should fill their hearts with Faith !

O Dyanata ! the faithful even enjoy the unaging, death less Status !

Mantram.

ॐ ह्रीं देव शास्त्रगुरुभ्यो महाघ्यं निर्वपामीति स्वाहा ।

Aum Rhim : Deva, Śāstra, Gurubhyo, mahārgghyam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, offer the mahā²⁷-argghyam !

Accomplished ²⁸ !

INSTRUCTIONS.—The mahā-argghyam consists of all that is left of the eight articles. All this is offered up at once at the end,

Sri Śānti Pātha.

Chaupāī.

शान्तिनाथ मुख शशि उनहारी, शील गुणवृत संयम धारी ।
लखन एक सौ आठ बिराजै, निरखत नैन कमल दल लाजै ॥
पंचम चक्रवर्ती पदधारी, सोलम तीर्थकर सुखकारी ।
इन्द्र नरेन्द्र पूजै जिन नायक, नमूं शान्ति हित, शान्ति विधायक ॥
दिव्य विटप पट्टपन की वरसा, दुन्दभि आसन वाणी सरसा ।
छत्र चमर भामंडल भारी, एह तव प्रातिहार्य मनहारी ॥
शान्ति जिनेस शान्ति सुखदायो, जगत पूज्य पूजौ सिरनायो ।
परम शान्ति दीजे हम सबको, पढ़ै तिनहैं पुनि चार संघ को ॥

Sāntinātha mukha śaśi unahāri, śilaguṇavrata saṅ-
yama dhārī !

Lakhana ek sau āṭha birājaiṅ ; nirakhata naina kamala
dala lājaiṅ !

Pañchama chakravartī padadhārī ; solama Tirtham-
kara sukhakārī !

Indra Naréन्द्रa pujaiṅ Jina-nāyaka ; namaun Śānti
hita, Śānti Vidhāyaka !

Divya viṭapa pahupana ki baraṣā ; dundabhi, āsana,
vāṇī sarasā !

Chhatara chamara bhāmandala bhārī ; eha tava prati-
hārya manahārī !

Sānti Jineśa, śānti sukhadāyī ; jagata pujya, pujaun
śiranayī !

Parama śānti dījē hama sabako ; paṛhaiṅ tihēṅ, puni
chāra saṅgha ko !

Translation.

O ŚāntiNatha ! O Thou with a face radiant like the Moon's.
Thou Support of Virtues, Restraints and Dispassionate-
ness !

Endowed with one hundred and eight auspicious bodily marks !

Lotuses blush on beholding Thine eyes !

Fifth Chakravarti art Thou ; the Source of Joy, Tīrthamā-kura sixteenth !

Worshipped by Kings of Devas and men ; O foremost of Jinās !

To Śānti's Fountain, Śānti Jinendra, I bow for mine own Śānti²⁹ !

The Miraculous Tree, the showering of heavenly Flowers, Celestial Drums, the Throne Divine, and Speech that is mellifluent ?

The Chhatars, Chamara, and the precious Halo of Light ?

These insignia of Thine are heart alluring !

O Śānti, King of Jinās, the Bestower of Śānti !

I worship Thee, Worshipped of the World, bowing the head !

Grant Śānti Supreme to us all !

To those who recite this pāṭha, and to the four kinds of the sāṅgha³⁰ !

Vasanta Tilakā.

पूजें जिन्हें मुकट हार किरिट लाके,
इन्द्रादि देव अरु पूज्य पदाब्ज जाके !
सो शान्तिनाथ वर वंशजगत प्रदीप,
मेरे लिये करें शान्ति सदा अनूप !

Pūjain jinhen mukata, hāra, kirita lākē—

Indrādi deva aru pūjya padāvaja jākē !

So Śāntināth vara vaṇśajagatpradīpa,

Méré liyē kāre-hin śānti sadā anūpa !

Translation.

With crown, wreath and chaplet, whom Indra and other devas worship—That Śānti Nātha, of Noble Descent, the Light of the World, may ever grant me Śānti unexcelled !

संपूजकों को प्रति पालकों को । यतीन को और यतिनायकों को ॥

राजा प्रजा राष्ट्र सुदेश को ले । कीजै सुखी हे जिन शांति को दे ॥

Sampūjakon ko pratipālakon ko : Yatinā ko aūra

Yatināyakon ko :

Rājā prajā rāstra sudeśa ko le : kiṇe sukhi hé Jina !

śānti ko de !

Translation.

Worshippers, protectors, saints, āchāryas,

The king, the kingdom : the populace : the empire and
the land (country) —

On these O Jina ! bestow Thine Śānti !

Sārāgḍharū.

होवै सारी प्रजा को सुख बलयुत हो धर्म धारी नरेश ।

होवै वर्षा समय पै तिलभर न रहे व्याधियों का अंदेशा ॥

होवै चोरी न जारी सुसमय वर्ते, हो न दुष्काल भारी ।

सारेही देश धारें जिनवर वृष को, जो सदा सौख्यकारी ॥

Howai sārī prajā ko sukha, balayuta ho dharmadhārī
nareśā !

Howē. varṣā samaya pé, tila bhara na rahē vyādhiyon
kā aṇdeśā !

Howe chori, na jāri, susamaya varatai, ho na duṣkāla
bhārī !

Sare hi deśa dharaiṇ Jinawara vṛiṣa ko, jo. sadā
saukhyā-kārī !

Translation.

May the whole of the populace be happy ! Imbued with
Dharma, may the king grow strong !

May rains fall in proper seasons ! May the fear of
disease disappear !

May there be no thefts, nor abductions ! Plentiful
may the harvests be, no droughts calamitous !

May the whole world follow the Jinawara's Faith, the
Eternal Fount of Joy !

Dohā.

घाति कर्म जिन नाश करि, पायो केवल राज ।
शान्ति करो सबे जगत में, ऋषभादिक जिन राज ॥

Ghāti karma jina nāśa kari pāyo kevala rāja,
Sānti karo saba jagat main, Rishabhādika Jinarāja !

Translation.

By destroying Their ghātiya³¹ karmas, who attained to
the Empire (Glory) of Omniscience.

May sach Jina-Kings, Rishabha and others, grant that
there be Peace in the whole world !

Mandakrāntā.

शास्त्रों का हो पठन सुखदा, लाभ सत्संगति का ।
सद्वृत्तों का सुजस कहके, दोष ढाकूं सभी का ॥
बोलौं प्यारे वचन हितके, आपका रूप ध्याऊँ ।
तौलों सेऊँ चरण जिनके, मोक्ष जौलों न पाऊँ ।

Sāstron kā ho paṭhana sukhadā, lābha satsaṅgatī kā :
Sadvṛitton kā sujasa kaha ké, doṣa dhākūṅ sabhī
kā !

Bolūṅ pyāre vachana hita ke, āpakā rūpa dhyāyūṅ !
Taulaun seṛuṅ chraṇa jina ké, mokṣha jaulaun na
payūṅ !

Translation.

May I remain engaged in the study, delightful, of
the Sacred Lore ; the Satsanga³² of the virtuous obtain !

May I chant the virtues of saints, not mentioning the
faults of men !

May I utter only helpful speech : contemplate my
real Self !

The Feet of the Jina may I worship, till moksha I do
obtain !

तव पद मेरे हिय में, मम हिय तेरे पुनीत चरणों में ।
 तव लों लीन रहे प्रभू ! जबलों पाया न मुक्ति पद मैंने ॥
 अक्षर पद मात्रा से दुषित जो कुछ कहा गया मुझसे ।
 क्षमा करौ प्रभू ! सो सब करुणा कर पुनि छुड़ावो भव दुःख से ॥
 हे जगत बंधु जिनेश्वर ! पाऊँ तव चरण शरण बलिहारी ।
 मरण समाधि सुदुर्लभ, कर्मों का क्षय, सुबोध सुखकारी ॥

Tava pada méré hiya main, mama hiya téré punta
 charanon main :

Āvalaṭṭ lina raho Prabhū ! jabalaṭṭ pāyā na mukti
 pada main ne !

Akṣhara, pada, mātṛā se dūṣita jo kuchha kabā gayā
 mujhsé,

Kṣhamā karau Prabhū ! so saba, karuṇā kara puni
 chhurāyu bhava dukha se !

Hé Jagabāṇḍhu Jineśvara ! pāyṭṭ tava charaṇa śaraṇa
 balihārt !

Marāṇa samādhī, suduralabha, karmon kā kṣhai,
 subodha sukhakā rī !

Translation.

Thine Feet (be engraven) in mine Heart, mine Heart be
 at Thine Holy Feet !

Thus may I remain absorbed, so long 'O Master ! as I
 attain not to Mukti Pada the Moksha Status !

Whatever has been recited by me in a defective manner,
 in regard to a letter, a word, or a syllable,

O Master ! Forgive all that, and grant me release from the
 pain of repeated births and deaths !

O Friend of the World ! O Jineśvara ! may I obtain the
 protection of thine Feet, —I pray Thee—

The Death in the Samādhī form so very difficult to obtain,
 the destruction of karmas, and the joyous Self-realization !

INSTRUCTION —[Here meditate, reciting Namokāra Mantra nine times.]

The Visarjana Pātha.

बिन जाने वा जानके रही चूक जो कोइ ।
तव प्रसाद तैं परम गुरु ! सो सब पूरण होइ ॥
पूजन विधि जानौं नहीं, नहिं जानौं आह्वान ।
और विसर्जन हू नहीं, क्षमा करो भगवान ॥
मंत्रहीन धनहीन हूँ, कियाहीन जिन देव ।
क्षमा करौ राखौ मुझे, देउ चरण की सेव ॥
आए जो जो देवगण, पूजौं भक्ति प्रमान ।
सो अब जावहु कृपा कर, अपने अपने थान ॥

Bina jāné wā jānake rahī chūka jo koye :
Tava prasāda tain Parama Guru ! so saba pūrana hoye !
Pūjana vidhi jānāūn nahin, nahin jānāūn āhvāna,
Ara visarjana hū nāhin, kshimā karau Bhagawān !
Mantrahtna, dhanahīna hūn, kriyāhīna Jina Deva !
Kshimā karau rākhan mujhe, dehu Charana ki seva !
Kyé jo jo Deva gana, pujaūn bhakti pramāna :
So aba jawohu kripa kara, apane apane thāna !

Translation.

Consciously or unconsciously, whatever deficiencies have occurred (in Thine worship) !

By thine Grace O Great Master ! may these all be accomplished !

Ignorant am I of the ceremonious ritual, ignorant of invocation, too,

Ignorant I also am of visarajana (proper method of dispersal) : forgive me O Bhagawān Lord) !

O Jinadeva ! I am lacking in the knowledge of Mantras, the worldly pelf, and also in respect of energy !

Do Thou forgive me, protect me and grant me the privilege of worshipping Thine Feet !

The Devas all that arrived : Ye have I worshipped, according to the measure of my devotion :

May you now retire each to His Place !

(१) तुम तरन तारन भव निवारन, भविक मन आनंदनो ।

श्रीनाभिनन्दन जगत वन्दन, आदिनाथ निरञ्जनो ॥

Tuma tarana tārana bhava nivārana bhavika mana
ānandano ;

Srī Nābhinandana jagata bandana. Âdi Nātha nirañj-
ano !

Tr.—Thou who enablest the souls to cross the Ocean of
Death, art the destroyer of rebirths, and the cause of delight
to the hearts of the bhavyas,

Rājā Nabhirāya's Son, the worshipped of the World ; O,
Âdi Nātha thou art devoid of impurity!

(२) तुम आदिनाथ अनादि सेऊ, सेय पद पूजा करुं ।

कैलास गिरि पर रिषभजिनवर, पद कमल हिरदै धरुं ॥

Tuma Âdi Nātha anādi seyūṇ, seya Paḍa pūja karūṇ ;
Kailāśagiri para Rishabha jinawara, pada kamala hri-
daya dharūṇ !

Tr.—I worship Thee, Âdi Nātha, the Beginningless!
worshipping Thee,

I worship the Worshipful Status!

On the top of the Kailāśagiri abided Kīśābaha, the best
of the Jinas —

I instal His Feet in my heart !

(३) तुम अजितनाथ अजीत जीते अष्ट कर्म महाबली ।

यह विरद सुनकर सरन आयो, कृपा कीजे नाथजी ॥

Tuma Ajita Nātha ajīta, jīte aṣṭa karama mahābali ;
Eha virada sunkara sarana āyo, kripā kīje Nāthajī !

Tr.—Thou Ajita Nātha, unconquerable! Thou hast con-
quered the eight karmas, warriors great :

Hearing thine Fame, I have sought thine Protection, be
Thou gracious unto me!

(४) तुम चन्द्र वदन सुचन्द्र लच्छन, चन्द्रपुरि परमेश्वरो ।

महासेन नन्दन, जगत वन्दन, चन्द्रनाथ जिनेश्वरो ॥

Tuma chandra bādana, suchandra lakshana, Chandra-
puri paramēśvaro ;

Mahā Saina nandana, jagata vandana, Chandra Nātha,
Jineśvaro !

Tr.—O Thou with body like the Moon, endowed with
Moon-like Excellences, the Lord of Chandrapuri !

O Chandra Nātha, Mahā Saina's Son, the worshipped of
the World !

(५) तुम शान्ति पांच कल्याण पूजों, सुद्ध मन वचकाय जू ।

दुर्भिक्ष, चोरी पाप नाशन, विवन जाय पलाय जू ॥

Tuma Śānti pāñcha kalyāna pūjaun śuddha, mana,
vacha, koya jū :

Durabhiksha, chori, pāpa nāśana, bighna jāye palāye
jū !

Tr.—O Śānti Nātha ! I worship Thine five kalynakas³⁴,
with the purity of the mind, speech, and the body ;

Thou art the warder of drought, theft, and evil, and the
remover of trouble !

(६ ७) तुम बालब्रह्म विवेक सागर, भव्य कमल विकाशनो ।

श्री नेमिनाथ पवित्र दिनकर, पाप तिमिर विनाशनो ॥

जिन तजी राजकुल राजकन्या, काम सेन्या वश करी ।

चारित्र रथ चढ़ि भए दूलह, जाय शिवरमणी वरी ॥

Tuma bālabrahma viveka-sāgara bhavya kamala
vikāśano :

Śrī Nemi Nātha pawitra dinkara, pāpa timira
vināśano !

Jina tajī Rājula rāja-kanyā, kāma-sainā vaśa karī ;
Chāritra ratha charhi bhaye dūlaha, jāye Shivarameṇī
varī !

Tr.—O Thou Child-Celibate, the Ocean of Wisdom, the
Light that opens out the lotus of the Bhavya's heart

O Nemi-Nātha, the Sun Divine, Destroyer of sin !

Who gave up Rājula, Princess Fair, Cupid's hosts destroyed !

Then, mounting on the chariot of [Right] Action, Shivar-amanī ³⁴ subjugated !

(८-६) कंदर्प दर्प सुसर्प लक्ष्मण, कमठ शठ निर्मद कियो ।

अश्वसेन नन्दन जगत वन्दन, सकल संघ मंगल कियो ॥

जिन धरी बालकपणे दीक्षा, कमठ मान विदार कै ।

श्री पार्श्वनाथ जिनेन्द्र के पद, मैं नमों सिरधार कै ॥

Kaṇḍarpa darpa susarpa lachchhana, Kamaṭha śaṭha
nirmada kiyo ;

Aśva-Saina-nandana jagata-vandana, sakala, sangha
maṅgala kiyo !

Jina dhari bālaka panai dīkshā, Kamaṭha māna vidāra
ke ;

Śrī Pārśva Nātha Jinendra ke pada main namaṇ
śira dhāra ke !

Tr.—The Destroyer of failings and pride, distinguished with the beautiful mark of a serpent, Thou humbledst the pride of the vile Kamaṭha ³⁵ !

O Thou, Aśva Saina's Son, the worshipped of the World, Thou then delightest the hearts of the whole community !

Who in childhood entered sannyāsa, having brought low the pride of Kamaṭha !

I worship the Feet of Pārśva Jinendra, touching the ground with the forehead !

(१०) तुम कर्मघाता मोखदाता, दीन जानि दया करो ।

सिद्धार्थनन्दन जगतवन्दन, महावीर जिनेश्वरो ॥

Tuma karma-ghātā, moksha-dātā, dīna jāna dayā karó :
Siddhārthanandan jagata-vandana, Mahāvīra Jineś-
varo !

Tr.—O Thou, Destroyer of Karmas, Grantor of Moksha!
be gracious unto thy lowly devotee !

O, Siddhārtha's Son, the Worshipped of the World,
Mahāvīra Jinesvara !

(११) त्रय छत्र सोहै सुर नर मोहै, वीनती अब धारिये ।
कर जोड़ सेवक वीनवै प्रभु, आवागमन निवारिये ॥

Traya chhatra sohai, sura nara mohai, vīnati aba
dhāriye !

Kara jora sevaka vīnave Prabhu :—avāgamana nivāriye !

Tr.—Triple chhatras revolve gracefully over Thine head,
alluring devas and men ! Do Thou now accept mine prayer !

With folded hands, thy devotee prayeth : Lord ! break
up the chain of re-births !

(१२) अब होउ भव भव स्वामि मेरे, मैं सदा सेवक रहों ।
कर जोड़ यो वरदान मांगों, मोक्षफल जावत लहों ॥

Aba howo bhava bhava swāmi mere, main sadā sevaka
rahaun !

Kara jori Yo baradāna mangūn, moksha phala jāwata
lehaun !

Tr.—Be now mine Master, life after life : may I ever a
worshipper be !

With folded hands, I beseech this boon, till moksha is
attained by me !

(१३) जो एक माहीं एक राजै, एक माहीं अनेकनो ।
इक अनेक की नहीं संख्या, नमो सिद्ध निरंजनो ॥

Jo ek māhiṇ eka rājai, eka māhiṇ anekano :
Ika aneka kī nahīṇ saṅkhyā, namo Siddha niranjano !

Tr.—What is one in one ; many in one ³⁶ as well !

There is no counting of the one or the many : salutation
-freed Siddhas !

मैं तुम चरण कमल गुण गाय । बहु विधि भक्ति करी मन लाय ॥
जनम जनम प्रभु पाऊं तोहि । यह सेवा फल दीजे मोहि ।

Main tuma charaṇa kamala guṇa gāye ; Bahu vidhi
bhakti karī mana lāye !

Janama janama Prabhu ! pāwūn tohi ! eha sevā
phala dīje mohi !

Tr.—I have praised the virtues of Thine Lotus Feet !
With mind concentrated, have I worshipped Thee in
various ways !

May I obtain Thee (i e., be Thy devotee), life after
life !

Grant this reward of worship to me !

कृपा तिहारी ऐसी होय । जामन मरन मिटावो मोय ।

बार बार मैं विनती करूं । तुम सेवत भवसागर तरूं ॥

Kripā tehāri aisi hoīe ! Jāmana marana mitāwo moye !
Bāra bāra main vinitī Karūn : Tuma sevata bhava
sāgara tarūn !

Tr.—May thus Thine graciousness extend :

Mine cycle of births and deaths cut short !

Again and again I utter the prayer,

Worshipping Thee, I shall reach the other Shore !

नाम लेत सब दुःख मिट जाय । तुम दर्शन देख्यो प्रभु आय ॥

तुम हो प्रभु देवन के देव । मैं तो करूं चरण तव सेव ॥

Nāma leta saba dukha miṭa jāye : Tuma darśana
dékhyo Prabhu ! āye !

Tuma ho Prabhu ! devana ke deva ! Main tau karāūn
charaṇa tava seva !

Tr.—The merest utterance of Thine name, puts an
end to all kinds of pain !

O, Master ! I have beholden Thine Grace this day !

Thou art the God of Gods, O Master !

Thine Feet I worship, therefore !

मैं आयो पूजन के काज । मेरो जन्म सफल भयो आज ॥

पूजा करकै नवाजुं शीस । मो अपराध क्षमहु जगदीश ॥

Main āyō pūjana ke kāja: Mero janama saphala bhayo
ājā!

Pūjā karake navāwun śīśa! Mo aparādha obhamahu
Jagdiśa!

Tr.—That this day I have worshipped Thee,—

Mine life's purpose is thus fulfilled!

I bow mine head, venerating Thee:

Mine sins be cancelled, O, Jagadiśa!

Final Adoration.

सुख देना दुख मेटना, यही तुम्हारी वान ।

मो गरीब की चीनती, सुन लीजे भगवान ॥

जैसी महिमा तुम विबै, और धरै नहिं कोय ॥

सुरज में जो ज्योति है, तारन में नहिं सोय ।

नाथ तिहारे नामतैं, अघ छिन मांहिं पलाय ।

ज्यों दिनकर परकाश तैं, अंधकार मिट जाय ॥

बहुत प्रशंसा क्या करूं, मैं प्रभु बहुत अजान ।

पूजा विधि जानूं नहीं, सरन राखि भगवान ॥

Sukha denā, dukha metanā, ehi tumbhārī bāna:

Mo garība ki vīnītī, suna lījē Bhagawān!

Jaist mahimā tuma viṣai, aura dharai nahiṇ koye,

Sūraja main jo jotī hai, tāraṇa main nahiṇ soye,

Nātha tihāre nāma taiṇ āgha chhina māhiṇ palāya,

Jyōṇ dinkara prakāsha taiṇ āndhakāra miṭa jāye!

Bahuta praśaṅsā kyā karūṇ, main Prabhu! bahuta
ajāna;

Pūjā bidhi Jānūṇ nahiṇ, saran rākhi Bhagwān!

Translation.

The conferring of happiness, the taking away of pain—this
(these) is Thine habit!

The prayer of this lowly me; may Thou hear O'Lord!

The Glory that appertains to Thee, none else is endowed
therewith!

[For naturally] the Light that is in the Sun is not to be
found in the stars!

O, Master! troubles are dispersed in a moment, by the mere
mention of Thine Name!

As darkness is dispersed by the Light of the Sun!

What more can I say, for I am very ignorant O Lord!

My prayer only is that not knowing the method of Thine
Worship: let me abide in Thine Protection!

THE END.

Notes

1. GURU.—Literally, the preceptor, here the Saint, inasmuch as the Jaina preceptor is really the Saint.
2. MOKTIPUR.—Literally, the city of Salvation, the Abode of the Liberated Souls.
3. BHAVYAS.—Those that have the realizable potentiality of Divinity, as distinguished from those that have the potentiality of Divinity, but of the unrealizable type.
4. SARASUTI.—The Goddess of Knowledge, metaphorically ; in reality, the Teaching of the Omniscient Arhanta.
5. SAMVAUSAT, VAŠAT RHIM.—Specific terms of the Māntra Sāstra which are untranslatable.
6. AUM.—Also written Om, an abbreviation for the names of five kinds of Holy Saints, including the God Arhanta, and the Liberated Soul, that is, Siddha.
7. SURAPATI.—The King of the Devas (residents of the heaven-worlds).
8. URAGA.—The King of the lower Devas of the nether worlds (Pātāla Loka).
9. KSHIRA SAMUDRA.—An ultra-geographical ocean, whose water is like milk.
10. OCEAN OF BIRTHS AND DEATHS.—The cycle of transmigration
11. JATHARATHA.—Literally, true to nature.
12. PARAMA PADA.—Literally the Supreme Status, hence the Supreme Ideal.

13. **GARUDA.**—The devourer of serpents, hence the devourer of the craving of hunk.
14. **RASAS.**—Things which impart relish to food. These are six, namely, milk, curds, ghee (clarified butter), oil, sugar, and salt. The rasas are also used at times in the sense of flavour, pungent, sour, acid, and the like.
15. **ARGHYAM.**—Offering composed of all the eight articles, water, sandal-wood paste, and the like.
16. **JEWELS THREE.**—Right Faith, Right Knowledge, and Right Conduct, are termed triple jewels in the Jaina literature.
17. **THE FOUR KARMA.**—The reference is to the four inimical kinds of karmas that obstruct and interfere with the soul's natural functions of Knowledge, Perception, and the like.
18. **FORTY-SIX.**—The number of the principal attributes of the God Arhanta, which are described in Jaina Scriptures.
19. **SAMAVASARANA.**—The Divine Pavilion or Assembly Hall where the Arhanta preaches the doctrines of the Faith.
20. **INDRA.**—The King of the Devas (residents of the Celestial regions).
21. **AUMKARA.**—Having the sound resembling the sound of aum.
22. **GANADHARAS.**—The immediate principal immediate or direct disciples of the Arhanta, and therefore the heads of the entire community of Saints.
23. **ANGAS.**—The Jaina Literature comprised twelve principal departments of knowledge which were termed Angas.

1. ACHĀRAJA.—The head of the Community of Saints.
2. UPĀDHYĀYA.—The saintly Teacher of Saints.
3. MŪNI.—The ordinary Saint.
4. MAHĀ.—The great, or final.
5. SVĀHĀ.—This word is generally not translated, but the translation here seems to accord with the principle of self-advancement that apparently underlie all forms of ritual, properly so-called.
6. SĀNTI.—Happiness; Bliss; Peace.
7. SANGHA.—Community. The Sangha is fourfold as follows :—
 - (i) Saints
 - (ii) Nuns.
 - (iii) Householders.
 - (iv) Female householders.
1. GHĀTIYA KARMAS.—The four kinds of Karmas which obstruct the soul's natural functions in respect of Knowledge, Perception, Proper Beliefs and Freedom of Action, are termed *ghātiya* (obstructive) Karmas.
2. SATSANGA.—Company, Association.
3. KALYĀNAKAS.—The following five incidents in the life of a Tirthamkara are called Kalyānakas :—
 - (i) conception,
 - (ii) birth,
 - (iii) adoption of the saintly life,
 - (iv) acquisition of Omniscience, and
 - (v) Nirvāna.
4. SIVABAMAṆĪ — Moksha (salvation) personified as a lady.

35. **KAMATTHA.**—An old relentless enemy of the 23rd Tirthamkara, who unsuccessfully tried to cause disturbance when the Tirthamkara, while yet only a saint, was engaged in holy self-contemplation. Kamattha was put to flight ultimately by the Nāga Kumārī nymph Padmāvati, and her consort, who hurriedly came to protect the benefactor of their previous life, who really incurred Kamattha's enmity, in trying to save them from destruction at his hands.

36. **ONE AND MANY.**—One in respect of their status and many in that of number. This is the case with Liberated Souls.

APPENDIX

The Sanskrit Text.

ॐ जय जय जय । नमोऽस्तु नमोऽस्तु नमोऽस्तु ।
णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं ।
णमो उवज्जायाणं, णमो लोण सव्वसाहूणं ॥
ॐ अन्नादि मूलमंत्रेभ्यो नमः ।

(पुष्पाञ्जलिं क्षपेति ।)

चत्तारि मंगलं—अरिहंत मंगलं, सिद्ध मंगलं, साहू मंगलं, केवलि
पणत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा—अरिहंत लोगुत्तमा, सिद्ध लोगुत्तमा, साहू
लोगुत्तमा, केवलिपणत्तो धम्मो लोगुत्तमा ।

चत्तारि सरणंपव्वज्जामि—अरिहंत सरणं पव्वज्जामि, सिद्ध सरणं
पव्वज्जामि, साहू सरणं पव्वज्जामि, केवलिपणत्तो धम्मो सरणं
पव्वज्जामि ।

ॐ नमोऽर्हते स्वाहा । (पुष्पाञ्जलिं क्षपेति ।)

अपवित्रः पवित्रो वा सुस्थितो दुःस्थितोऽपि वा ।

ध्यायेत्पञ्चनमस्कारं सर्वपापैः प्रमुच्यते ॥१॥

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत्परमात्मानं स बाह्याभ्यन्तरे शुचिः ॥२॥

अपराजितमंत्रोऽयं सर्वविघ्नविनाशनः ।

मङ्गलेषु च सर्वेषु प्रथमं मङ्गलं मतः ॥३॥

एसो पंचणमोयारो सव्वपावध्पणासणो ।

मंगला णं च सव्वेसिं, पढमं होइ मंगलं ॥४॥

अहमित्यक्षरं ब्रह्म वाचकं परमेष्ठिनः ।

सिद्धचक्रस्य सद्बीजं सर्वतः प्रणमाम्यहम् ॥५॥

कर्माष्टकं विनिर्मुक्तं मोक्षलक्ष्मीं निकेतनम् ।

सम्यक्त्वादि गुणोपेतं सिद्धचक्रं नमाम्यहम् ॥६॥

पुष्पाञ्जलिं क्षपेति ॥

उदक चन्दन तन्दुल पुष्पकैश्चरुसुदीप सुधूप फलाढ्यकैः ।

धवल मङ्गलु गान्धाकुले जिनगृहे जिननाथ महं यजे ॥७॥

ॐ श्रीभगवज्जिनसहस्रनामेभ्योऽर्घ्यं निर्वपामीति स्वाहा ।

श्रीमज्जिनेन्द्रमभिन्नय जगत्त्रयेशंस्याद्वाद् नायकमनन्त चतुष्टयार्हम् ।

श्रीमूलसंघ सुदृशां सुकृतैकहेतुजैनेन्द्र यज्ञविधिरेषु मयाऽभिधायि ॥८॥

स्वस्ति त्रिलोक गुरुवे जिनपुङ्गवाय, स्वस्ति स्वभाव महिमोदय सुस्थिताय ।

स्वस्ति प्रकाश सहजोर्जितदृढमयाय स्वस्ति प्रसन्न ललिताद्भुत-

वैभवाय ॥९॥

स्वस्त्युच्छल द्विमल बोधसुधाल्पवाय, स्वस्ति स्वभाव परभाव-

विभासकाय ।

स्वस्ति त्रिलोक विततैक चिदुद्गमाय, स्वस्ति त्रिकाल सक-

लायत विस्तृताय ॥१०॥

द्रव्यस्य शुद्धि मधिगम्य यथानुरूपं भावस्यशुद्धि मधिका-

मधि गन्तु कामः ।

आलम्बनानि विविधान्यवलम्ब्य वल्गन् भूतार्थयज्ञ पुरुषस्य

करोमि यज्ञम् ॥११॥

अर्हत्पुराण पुरुषोत्तम पावनानि वस्तूनि नूनमखिलान्ययमेक एव ।

अस्मिन् ज्वलद्विमल केवल बोध वन्हौ पुण्यं समग्र महमेक मना

जुहोमि ॥१२॥

(पुष्पांजलिं क्षेपेति)

श्रीवृषभो नःस्वस्ति, स्वस्ति श्री अजितः । श्री संभवः स्वस्ति, स्वस्ति
श्री अभिनन्दनः, श्रीसुमतिः स्वस्ति, स्वस्ति श्रीपद्मप्रभः । श्री सुपाश्वः
स्वस्ति, स्वस्ति श्रीचन्द्रप्रभः । श्री पुष्पदन्तः स्वस्ति, स्वस्ति श्री शीतलः ।

श्री श्रेयास्वस्ति, स्वस्ति श्री वासुपूज्यः । श्री विमल स्वस्ति, स्वस्ति
श्री अनन्तः । श्रीधर्मः स्वस्ति, स्वस्ति श्रीशान्तिः । श्री कुन्धुः स्वस्ति,
स्वस्ति श्री अरनाथः । श्रीमल्लिः स्वस्थि, स्वस्थि श्रीमुनिसुव्रतः । श्रीनमि
स्वस्ति, स्वस्ति श्रीनेमिनाथः । श्रीपाश्वः स्वस्ति, स्वस्ति श्रीवर्द्धमानः ।

(पुष्पांजलिं)

नित्याप्रकम्पाद्भुतकैवलौघाः स्फुरन्मनः पर्य्ययशुद्धबोधाः।

दिव्यावधिज्ञानबलप्रबोधाः स्वस्ति क्रियासुः परमर्षयो नः॥१॥

(पुष्पाञ्जलि क्षेपण) १*

कोष्ठस्थधान्योपममेकबोजं, संभिन्नसंश्रोत्रपदानुसारि।

चतुर्विधं बुद्धिबलं दधानाः स्वस्ति क्रियासुः परमर्षयो नः॥२॥

संस्पर्शनं संश्रवणं च दूरादास्वादनघ्राणविलोकनानि।

दिव्यान्मतिज्ञानबलाद्ब्रह्मन्तः स्वस्ति क्रियासुः परमर्षयो नः॥३॥

प्रज्ञाप्रधानाः श्रवणाः समृद्धाः प्रत्येकबुद्धा दशसर्वपूर्वैः।

प्रवादिनोऽष्टाङ्गनिमित्तविज्ञाः स्वस्ति क्रियासुः परमर्षयो नः॥४॥

जङ्घावलिश्रेणिफलाम्बुतन्तुप्रसूनबीजाङ्कुरचारणाह्वः।

नभोऽङ्गणस्वैरविहारिणश्च स्वस्ति क्रियासुः परमर्षयो नः॥५॥

अणिमिन् दक्षाः कुशला महिमिन् लघिमिन् शक्ताः कृतिनो गरिमिन्।

मनोवपुर्गवलिनश्च नित्यं स्वस्ति क्रियासुः परमर्षयो नः॥६॥

सकामरूपित्ववशित्वमैश्वर्यं प्रकाम्यमन्तर्द्धिमथासिमाप्ताः।

तथऽप्रतीघातगुणप्रधानाः स्वस्ति क्रियासुः परमर्षयो नः॥७॥

दीप्तं च तप्तं च तथा महोन्नं घोरं तपो घोरपराक्रमस्थाः।

ब्रह्मापरं घोरगुणाश्चरन्तः स्वस्ति क्रियासुः परमर्षयो नः॥८॥

आमर्षसर्वौ षडयस्तथाशीविषंविषा दृष्टिविषंविषाश्च।

सखिल्लविड्जल्लमलौषधीशाः स्वस्ति क्रियासुः परमर्षयो नः॥९॥

क्षीरं स्रवन्तोऽत्र घृतं स्रवन्तो मधु स्रवन्तोऽप्यमृतं स्रवन्तः।

अक्षीणसंवासमहनसाश्च स्वस्ति क्रियासुः परमर्षयो नः॥१०॥

इति स्वस्ति मङ्गलविधानं ।

सर्वः सर्वज्ञनाथः सकलतनुभृतां पापसन्तापहर्ता

१ प्रत्येक श्लोक के अक्षीर में पुष्पाञ्जलि क्षेपण करना चाहिये ।

त्रैलोक्याक्रान्तकीर्तिः क्षतमदनरिपुर्घातिकर्मप्रणाशः

श्रीमान्निर्वाणसम्पद्वरयुवतिकरालीढकण्ठैः सुकण्ठैः-

देवेन्द्रैर्वन्द्यपादो जयति जिनपतिः प्राप्तकल्याणपूजाः ॥ १ ॥

जय जय जय श्रीसत्क्रान्तिप्रभो जगतां पते

जय जय भवानेव स्वामी भवाम्भसि मज्जताम् ।

जय जय महामोहध्वान्तप्रमातकृतेऽर्चनं

जय जय जिनेश त्वं नाथ प्रसीद करोम्यहम् ॥ २ ॥

ॐ ह्रीं भगवज्जिनेन्द्र ! अत्र अवतर अवतर । संवौषट् । अत्र तिष्ठ तिष्ठ ।

ठः ठः । अत्र मम सन्निहितो भव भव वषट् ।

देवि श्री श्रुतदेवते भगवति त्वत्पादपंकैरुह

द्वन्द्वे यामि शिलीमुखत्वमपरं भक्त्या मया प्रार्थ्यते ॥

मातश्चेतसि तिष्ठ मे जिनमुखोद्भूते सदा त्राहि मां

दृग्दानेन मयि प्रसीद भवतीसम्पूजयामोऽधुना ॥ ३ ॥

ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्र अवतर अवतर । संवौषट् ।

ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्रममसन्निहितोभवभव । वषट् ।

संपूजयामि पूज्यस्य पादपद्मयुगं गुरोः ।

तपः प्राप्तप्रतिष्ठस्य गरिष्ठस्य महात्मनः ॥ ४ ॥

ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र अवतर अवतर । संवौषट् ।

ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं आचार्योपाध्ययसर्वसाधुसमूह ! अत्र ममसन्निहितोभव भव । वषट् ।

देवेन्द्र नागेन्द्रनरेन्द्रवन्द्यान् शुभमत्पदान् शोभितसारखर्णान् ।

दुग्धाब्धिसंस्पर्धिगुणैर्जलौघैर्जिनेन्द्रसिद्धान्तयतीत्यजेऽहम् ॥ १ ॥

ॐ ह्रीं परब्रह्मणेऽनन्तानन्तज्ञानशक्तये अष्टादशदोषरहिताय पदचत्वारिंशद्-

गुणसंहिताय अर्हत्परमेष्ठिने जन्ममृत्युविनाशनाय जलं निर्वपामीतिस्वाहा ।

ॐ ह्रीं जिनमुखोद्भूतस्याद्वादशनयगभिर्द्वादशाङ्गश्रुतज्ञानाय जन्ममृत्युविनाश-

नाय जलं निर्वपामीति स्वाहा ।

ॐ ह्रीं सम्यग्दर्शनज्ञानचारित्रादिगुणविराजमानाचार्योपाध्यायसर्वसाधुभ्यो
जन्ममृत्युविनाशनाय जलं निर्वपामीति स्वाहा ।

ताम्यत्त्रिलोकोदरमध्यवर्तिसमस्तसत्त्वाऽहितहारिवाक्प्यान् ।

श्रीचन्दनैर्गन्धविलुब्धभृङ्गैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ २ ॥

ॐ ह्रीं संसारतापविनाशनाय चन्दनं समर्पयामीति स्वाहा ।

अपारसंसारमहासमुद्रप्रोत्तारणे प्राज्यतरीन् सुभवत्या ।

दीर्घाक्षतांगैर्धन्वलाक्षतौघैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ३ ॥

ॐ ह्रीं अक्षयपदप्राप्तये अक्षतान् निर्वपामीति स्वाहा ।

विनीतभव्याब्जविवोधसूर्य्यान्वर्थांन् सुचर्याकथनैकधुर्य्यान् ।

कुन्दारविन्दप्रमुखैः प्रसूनैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ४ ॥

ॐ ह्रीं कामवाणबिभ्वंसनाय पुष्पं निर्वपामीति स्वाहा ।

कुदर्पकन्दर्पविसर्पसर्पत्प्रसह्यनिर्णान्नवैनतेयान् ।

प्राज्याज्यसारैश्चरुमी रसाढ्य जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ५ ॥

ॐ ह्रीं क्षुधारोगविनाशनाय नैवेद्यं निर्वपामीति स्वाहा ।

ध्वस्तोद्यमान्धीकृतविश्वमोहान्धकारप्रतिघातिदीपान् ।

दीपैः कनत्काञ्चनभाजनस्थैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ६ ॥

ॐ ह्रीं मोहान्धकारविनाशनाय दीपं निर्वपामीति स्वाहा ।

दुष्टाष्टकर्मन्धनपुष्टजालसंधूपनेभासुरधूमकेतून् ।

धूपैर्विधूतान्यसुगन्धगन्धैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ७ ॥

ॐ ह्रीं अष्टकर्मवहनाय धूपं निर्वपामीति स्वाहा ।

क्षुभ्याद्विलुभ्यन्मनसामगम्यान् कुवादिवादा रस्त्रलितप्रभावान् ।

फलैरलं मोक्षफलाभिसारैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ८ ॥

ॐ ह्रीं मोक्षफलप्राप्तये फलं निर्वपामीति स्वाहा ।

सद्धारिगन्धाक्षतपुष्पजातैर्नैवेद्यदीपामलधूपधूत्रैः ।

फलैर्विचित्रै घनपुरणयोग्यान् जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ९ ॥

ॐ ह्रीं अनर्घ्यपदप्राप्तये अर्घ्यं निर्वपामीति स्वाहा ।

ये पूजां जिननाथशास्त्रयमिनां भक्त्या सदा कुर्वते,
 त्रै सन्ध्यं सुविचित्रकाव्यरचनामुच्चारयन्तो नरा ।
 पुण्याढ्या मुनिराजकीर्तिसहिता भूत्वा तपोभूषणां-
 स्तेः भव्या सकलावबोधरुचिरां सिद्धिं लभन्ते पराम् ॥१०॥

इत्याशीर्वादः (पुष्पाञ्जलि क्षेपण)

वृषभोऽजितनामा च संभवश्चाभिनन्दनः ।
 सुमतिः पद्मभासश्च सुपाश्वो जिनसत्तमः ॥ १ ॥
 चन्द्राभः पुष्पदन्तश्च शीतलो भगवान्मुनिः ।
 श्रेयांश्च वासुपूज्यश्च विमलो विमलद्युतिः ॥ २ ॥
 अनन्तो धर्मनामा च शान्तिः कुन्धुर्जिनोत्तमः ।
 अरश्च मल्लिनाथश्च सुव्रतो नमितीर्थकृत् ॥ ३ ॥
 हरिवंशसमुद्भू तोऽरिष्टनेमिर्जिनैश्वरः ।
 ध्वस्तोपसर्गदैत्यारिः पाश्वो नागेन्द्रपूजितः ॥ ४ ॥
 कर्माकृन्तन्महावीरः सिद्धार्थकुलसम्भवः ।
 एते सुरासुरौघेण पूजिता विमलत्विषः ॥ ५ ॥
 पूजिता भरताद्यैश्च भूपेन्द्रैर्भूरिभूतिभिः ।
 चतुर्विधस्य सङ्घस्य शान्तिं कुर्वन्त शाश्वतीम् ॥ ६ ॥
 जिने भक्तिर्जिने भक्तिर्जिने भक्तिः सदाऽस्तु मे ।
 सम्यक्त्वमेव संसारवारणं मोक्षकारणम् ॥ ७ ॥

(पुष्पाञ्जलि क्षेपण करना)

श्रुते भक्तिः श्रुते भक्तिः श्रुते भक्तिः सदास्तु मे ।
 सज्ज्ञानमेव संसारवारणं मोक्षकारणम् ॥ ८ ॥

(पुष्पाञ्जलि क्षेपण करना)

गुरौ भक्तिर्गुरौ भक्तिर्गुरौ भक्तिः सदास्तु मे ।
 चारित्र्यमेव संसारवारणं मोक्षकारणम् ॥ ९ ॥

(पुष्पाञ्जलि क्षेपण करना)

देवजयमाला (प्राकृत)

धृता—वत्ताणुदाणे जणधणुदाणे पइपोसिउ तुहु सत्तधरु ।

तुहु चरणबिहणे केवलणाणे तुहु परमप्पउ परमपरु ॥ १ ॥

जय रिसह रिसोसर णमियपाय । जय अजिय जियंगमरोसराय ।

जय सं ५ व संमवक्यविभौय । जय अहिणंदण णंदियपभोय ॥ २ ॥

जय सुमइ सुमइ सम्मयपयास । जय पउमप्पह पढमाणिवास ।

जय जय हि सुपास सुपासगत्त । जय चंदप्पह चन्दाइवत्त ॥ ३ ॥

जय पुप्फयंत दंतंतरंग । जय सीयल सीयलवयणभंग ।

जय सेय सेयकिरणोहसुज्ज । जय वासुपुज्ज पुज्जाण पुज्ज ॥ ४ ॥

जय विमल विमलणुणसेदिठाण । जय जय हि अणंतानंतणाण ।

जय धम्म धम्मतित्थयर संत । जय सांति सांति बिहियायवत्त ॥ ५ ॥

जय कुन्धु कुन्धुपहुअंगिसदय । जय अर अर माहर बिहियसमय ।

जय मल्लिअल्लिआदामगंध । जय सुणिमुच्चय सुच्चयणिबंध ॥ ६ ॥

जय णमि णमियामरणियरसामि । जय णेमि धम्मरहचक्कणे मे ।

जय पास पावुल्लिंदणकिवाण । जय वड्डमाण जसवड्डमाण ॥ ७ ॥

धृता—इह जाणिय णामहिं, दुरियविरामहिं, परहिंविणमिय सुरावळहिं ।

अणहणहिं अणाइहिं, समियकुवाइहिं, पणमिवि अरइन्तावळिहिं ॥

ॐ ह्रीं वृषभादिमहावीरान्तेभ्यो महार्थं निर्वपामीति स्वाहा ।

शास्त्र जयमाला ।

संपह सुहकारण, कम्मवियारण, भयससुदतारणतरणं ।

जिणवाणि णमस्समि, सत्तपयास्समि, सगगमोक्खसंगमकरणं ॥ १ ॥

जिणंदसुहाउ विणिगायतार । गणिंदविगुंफियगंधपयार ।

तिलोयहिमंडण धम्महखाणि । सया पणमामि जिणिंदह वाणि ॥ २ ॥

अवगाहइहअवायलुपहि । सुधारणमेयहि तिणिंसपहि ।

मई छत्तीस बहुप्पमुहाणि । सया पणमामि जिणिंदह वाणि ॥ ३ ॥
 सुदं पुण दोणि भणेयपयार । सुवारहभेय जगत्तयसार ।
 सुरिन्दणरिन्दसमच्चिय जाणि । सया पणमामि जिणिंदह वाणि ॥ ४ ॥
 जिणिंदगणिंदणरिन्दह रिद्धि । पयासइ पुण्णपुराकिउलद्धि ।
 णिउग्ग पहिल्लउं एहु वियाणि । सया पणमामि जिणिंदह वाणि ॥ ५ ॥
 जु लोयभलोयंह जुत्ति जणेइ । जु तिण्णविकालसरूव भणेयं ।
 चउग्गइलक्खण दुज्जउ जाणि । सया पणमामि जिणिन्दह वाणि ॥ ६ ॥
 जिणिन्दचरित्तविचित्त मुणेइ । सुसावयधम्महिं जुत्ति जणेइ ।
 णिउग्गवित्तिजउ इत्थु वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ७ ॥
 सुजीवभजीवंह तच्चह चक्खु । सुपुण्ण विपाव विवंध विमुक्खु ।
 चउत्थणिउग्ग विभासिय णाणि । सया पणमामि जिणिन्दह वाणि ॥ ८ ॥
 तिभेयहिं ओहि विणाण विचित्त । चउत्थ रिजोविउलंमइ उत्त ।
 सुखाइय केवल्लणाण वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ९ ॥
 जिणिन्दह णाणु जगत्तयभाणु । महातमणासिय सुक्खणिहाणु ।
 पयच्चहु भत्तिभरेण वियाणि । सया पणमामि जिणिन्दह वाणि ॥ १० ॥
 पयाणि सुवारहकोडिसयेण । सुलक्खतिरासिय जुत्ति भरेण ।
 सहस्स अठावण पंच वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ११ ॥
 इकावण कोडिव लक्ख अठेव । सहस सुलसी दसया लक्खेव ।
 सठाइगवीसह ग्रंथ पयाणि । सया पणमामि जिणिन्दह वाणि ॥ १२ ॥
 इह जिणवरवाणि विसुद्धमई । जो भवियण णियमण धरई ।
 सो सुरणरिन्दसंपय लहइ । केवल्लणाण विउत्तरई ॥ १३ ॥
 ॐ ह्रीं जिनमुखोद्भूतस्याद्वादनयगर्भितद्वाशांगं श्रुतज्ञानाय अर्थं
 निर्वपामीति स्वाहा ।

गुरु जयमाला ।

भवियहभवतारण, सेलह कारण, अज्जवित्थियरत्तणहं ।
 तव कम्म असंगह दयवग्मंगह पालवि पंच महाव्वयहं ॥ १ ॥

વંદામિ મહારિસિ સીલવંત । પંચિન્દિયસંજમજોગજુષ્ઠ ।
 જે ગ્યારહ અંગહ અણુસરન્તિ । જે ચડદહપુસ્વહ મુણિ થુણન્તિ ॥ ૨ ॥
 પાદાણુસાર વર કુટ્ટુદિ । ઉપ્પળગજોહ આયાસરિદ્ધિ ।
 જે પાળાહારી તોરણીય । જે રુક્તમૂલ આતાવણીય ॥ ૩ ॥
 જે મોણિધાય ચન્દાહણીય । જે અત્યથ્યવણિ ણિવાસણીય ।
 જે પંચમહશ્વય ધરણધીર । જે સમિદિ ગુપ્તિ પાલણદિ વીર ॥ ૪ ॥
 જે વહ્દહિ દેહવિરત્તચિત્ત । જે રાયરોસ મયમોહશિત્ત ।
 જે કુગદ્દહિ સંવરુ વિગયલોહ । જે દુરિયવિનાસણ કામકોહ ॥ ૫ ॥
 જે જહ્મહ્મ તિળલિત્તગત્ત । આરંભ પરિગાહ જે વિરત્ત ।
 જે તિણિગાલ બાહિર ગમંતિ । હઠ્ઠદ્દમ દસમઠ તઠ ચરન્તિ ॥ ૬ ॥
 જે દ્વક્રગાસ દુદ્ધગાસ લિંતિ । જે ણીરસમોયણ રદ્ધ કરંતિ ।
 તે મુણિવર વન્દિઠ ઠિયમસાણ । જે કમ્મ દહદ્ધ વરસુવકક્ષાણ ॥ ૭ ॥
 બારહ વિહ સંજમ જે ધરન્તિ । જે ચારિઠ વિકહા પરિહરન્તિ ।
 બાવીસ પરીસહ જે સદ્દન્તિ । સંસારમહણવ તે તરન્તિ ॥ ૮ ॥
 જે ધમ્મેણુદ્ધ મહિયલ થુળંતિ । જે કાઠસ્સગ્ગો ણિસ ગમન્તિ ।
 જે સિદ્ધિવિલાસિણિ અદ્ધિલસન્તિ । જે પક્કમાસ આદાર લિંતિ ॥ ૯ ॥
 ગોદૂહણ જે વીરાસણીય । જે ધણુહ સેજ વજાસણીય ।
 જે ત્તવલેણ આયાસ જન્તિ । જે ગિરિગુહકંદર વિવર થન્તિ ॥ ૧૦ ॥
 જે સત્તુમિત્ત સમભાવચિત્ત । તે મુણિવરવંદિઠ દિવચરિત્ત ।
 ચઠવીસહ ગંથહ જે વિરત્ત । તે મુણિવરવંદિઠ જગપવિત્ત ॥ ૧૧ ॥
 જે સુજ્ઞાણિજ્ઞા પુકાચિત્ત । વંદામિ મહારિસિ મોક્ષપત્ત ।
 રયણત્તયરંજિયસુદ્ધમાવ । તે મુણિવર વંદિઠ ઠિવિસદ્ધાવ ॥ ૧૨ ॥
 વત્તા—જે તપસૂરા, સંજમધીરા, સિદ્ધવધૂઅણુગાર્હ્યા ।
 રયણત્તયરંજિય, કમ્મહ ગંજિય, તે રિસિવર મઠ ક્ષાર્હ્યા ॥ ૧૩ ॥
 ॐ હ્રીં સમ્યગ્દર્શનજ્ઞાનચારિત્રાદિગુણવિરાજમાનાચાર્યોપાધ્યાયસર્વ-
 સાધુભ્યો મહાત્મ્યં ।

शान्तिपाठः ।

[शान्तिपाठ पद्येते समय दोनों हाथोंसे पुष्पवृष्टि करते रहना चाहिये ।]

शान्तिजिनं शशिनिर्भलवक्त्रं शीलगुणप्रतसंयमपाप्रम् ।

अष्टशतार्चितलक्षणगात्रं नौमि जिनोत्तममम्बुजनेत्रम् ॥ १ ॥

पञ्चममीप्सितचक्रधराणां पूजितिमिन्द्रनरेन्द्रगणैश्च ।

शान्तिकरं गणशान्तिममीप्सुः षोडशतीर्थकरं प्रणमामि ॥ २ ॥

दिव्यतरुःसुरपुष्पसुवृष्टिर्दुन्दुभिरासनयोजनघोषौ ।

आतपवारणचामरयुग्मे यस्य विभाति च मण्डलतेजः ॥ ३ ॥

तं जगदचित्तशान्तिजिनेन्द्रं शान्तिकरं शिरसा प्रणमामि ।

सर्वगणाय तु यच्छतु शान्तिं मह्यमरं पठते परमां च ॥ ४ ॥

वसन्तिलका ।

येऽभ्यर्चिता मुकुटकुण्डलहारस्तैः शक्रादिभिः सुरगणैः स्तुतपादपद्मः ।

ते मे जिनाःप्रवरवंशजगम्प्रदीपास्तीर्थङ्कराः सततशान्तिकरा भवन्तु ॥ ५ ॥

इन्द्रवज्र ।

संपूजकानां प्रतिपालकानां यतीन्द्र सामान्यतपोधनानाम् ।

देशस्य राष्ट्रस्य पुरस्य राज्ञः करोतु शान्ति भगवान् जिनेन्द्रः ॥ ६ ॥

स्रग्धरावृतम् ।

क्षेमं सर्वप्रजानां प्रभवतु बलवान् धार्मिको भूमिपालः ।

काले काले च सय्यग्वर्षतु मघवा व्याधयो यान्तु नाशम् ॥

दुर्भिक्षं चौरमारी क्षणमपि जगतां मास्मभूज्जीवलोके ।

जैनेन्द्रं धर्मचक्रं प्रभवतु सततं सर्वसौख्यप्रदायि ॥ ७ ॥

अनुष्टुप—प्रध्वस्तघातिकर्माणः केवलज्ञानभास्कराः ।

कुर्वन्तु जगतः शान्ति वृषभाद्या जिनेश्वराः ॥ ८ ॥

प्रथमं करणं चरणं द्रव्यं नमः ।

शास्त्राभ्यासो जिनपतिनुतिः सकृतिः सर्वकार्यैः
 सद्वृत्तानां गुणगणकथा दोषवादे च मौनम् ॥ ६ ॥
 सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे
 सम्पद्यन्तां मम भवभवे यावदेतेऽपवर्गः ॥ १० ॥

आर्यावृतम् ।

तव पादौ मम हृदये मम हृदयं तव पदद्वये लीनम् ।
 तिष्ठतु जिनेन्द्र तावद्यावन्निर्वाणसम्प्राप्तिः ॥ ११ ॥

आर्या ।

अक्खरपयत्थहीणं मत्ताहीणं च जं मण भणियं ।
 तं खमउ शाणदेव य मज्झवि दुक्खक्खयं दिन्तु ॥ १२ ॥
 दुक्खक्खओ कम्मक्खओ समाहिमरणं च वोहिताहोय ।
 मम होउ जगतबंधव तव जिणवर चरणसरणेण ॥ १३ ॥

(परिपुष्पांजलिं क्षिपेत्)

विसर्जन ।

ज्ञानतोऽज्ञानतो वापि शास्त्रोक्तं न कृतं मया ।
 तत्सर्वं पूर्णमेवास्तु त्वत्प्रसादाज्जिनेश्वर ॥ १ ॥
 आह्वानं नैव जानामि नैव जानामि पूजनम् ।
 विसर्जनं न जानामि क्षमस्व परमेश्वर ॥ २ ॥
 मंत्रहीनं क्रियाहीनं द्रव्यहीनं तथैव ख ।
 तत्सर्वं क्षम्यतां देव रक्ष रक्ष जिनेश्वर ॥ ३ ॥
 आह्वता ये पुरा देवा लब्धभागा यथाक्रमम् ।
 ते मयाभ्यर्चिता भक्त्या सर्वे यान्तु यथास्थितिम् ॥ ४ ॥

नित्यपूजाविधानं समाप्तम् ।